not only am I in the world and the world in me,
but God is in me and I am in God; by which yet
it is not meant that God depends for His existence
on man, but that He manifests Himself in that
which He manifests within Himself; the individual
exists in the Transcendent, but all the Transcendent
is there concealed in the individual. Further I am
one with God in my being and yet I can have
relations with Him in my experience. I, the
liberated individual, can enjoy the Divine in His
transcendence, unified with Him, and enjoy at the
same time the Divine in other individuals and in
His cosmic being. Evidently we have arrived at
certain primary relations of the Absolute and they
can only be intelligible to the mind if we see that
the Transcendent, the individual, the cosmic being
are the eternal powers of consciousness —we fall
again, this time without remedy, into a wholly
abstract language,—of an absolute existence, a unity
yet more than a unity, which so expresses itself to
its own consciousness in us, but which we cannot
adequately speak, of in human language and must
not hope to describe either by negative or positive
terms to our reason, but can only hope to indicate

it to the utmost power of our language.

But the normal mind, which has no experience of these things that are so powerfully real to the liberated consciousness, may well revolt against what may seem to it nothing more than a mass' of intellectual contradictions. It may say, "I know very well what the Absolute is; it is that in which